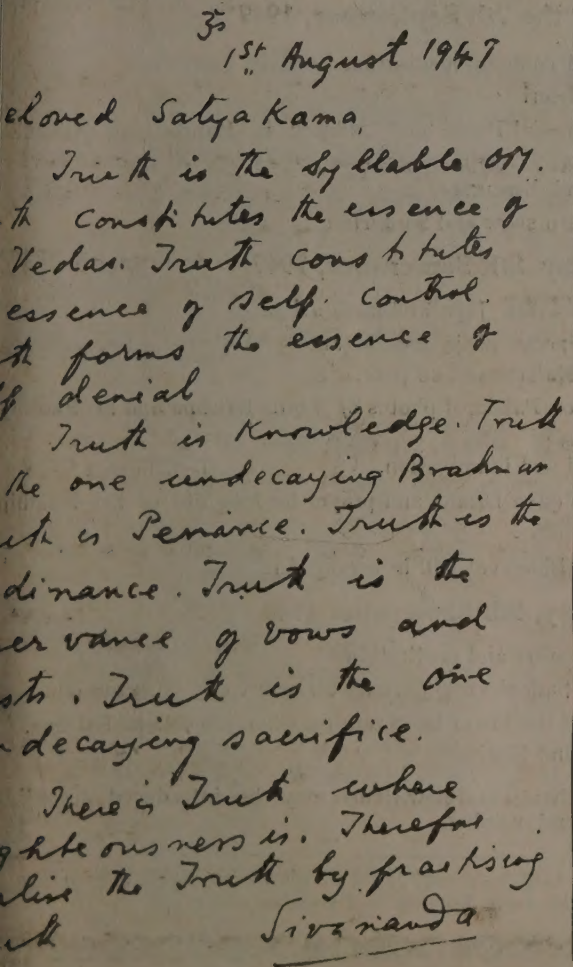
THE SIVANANDA DIAMOND JUBILEE VOLUME



3rd 1st August 1947

Beloved Satyakama,

Truth is the Syllable OM. It constitutes the essence of Vedas. Truth constitutes essence of self control. It forms the essence of self denial

Truth is Knowledge. Truth the one undecaying Brahman Truth is Penance. Truth is the Abstinance. Truth is the perseverance of vows and fasts. Truth is the one undecaying sacrifice.

There is Truth where righteousness is. Therefore realise the Truth by practising Truth

Sivananda

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AUGUST 1947

Vol. IX

No. 8

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THE DIVINE LIFE SOCIETY, RIKHIKESH

THE DIVINE LIFE SOCIETY RIKHIKESH

FOUNDER'S DIAMOND JUBILEE

AND

JANMASHTAMI CELEBRATIONS

The DIAMOND JUBILEE of Sri Swami Sivanandaji Maharaj a Janmashtami will be celebrated on a grand scale at Ananda Kutir on the 7th, 8 and 9th September, 1947. All aspirants, devotees and admirers of Sri Swam Maharaj, members of the Divine Life Society and all interested are cordially invit to attend and make the function a grand success.

Secretary.

PROGRAMME

Sunday the 7th September, 1947

4 a. m.	5 a. m.	Prayers and common meditation
5 ,,	9 ,,	Prabhati Pheeri
9 ,,	11 ,,	Vedapat, Special Pooja and Abhisek in Mandir and Akhan Gita Pat.
3 p. m.	6 p. m.	Lectures and discourses.
8 ,,	10 ,,	Magic lantern show and Sankirtan.

Monday, 8th September, 1947

4 a. m.	6 a. m.	Common, prayers, Japa and meditation.
8 ,,	12 ,,	Veda Pat, Special pooja and Havan.
12 ,,	2 ,,	Feeding of Mahatmas and poor.
5 p. m.	7 p. m.	Procession on Palaki of photos of Lord Krishna and Sri Swan Maharaj.
7 ,,	8 ,,	Ganga Arati and illumination.
8 ,,	10 ,,	Sivananda Vijaya Drama and prayer for long life of Sri Swan Maharaj.

(Akhanda Pat of Srimad Bhagavat will be arranged.)

Tuesday, 9th September 1947

4 a. m.	6 a. m.	Common prayers and meditation.
8 ,,	10 ,,	Meeting of Sadhaks and opening ceremony etc. of memorials.
3 p. m.	7 p. m.	Lectures on the life of Sri Swamiji Maharaj and Lord Krishna.
9 ,,	12 ,,	Sankirtan and Bhajan.

*Timings are subject to change and new items may be introduced accord to the decision of the Sadhaks and members.

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The Divine Life

RIKHIKESH

ol. IX] AUGUST 1947 [No. 8

नो शक्यं स्मार्तकर्म प्रतिपदगहनप्रत्यवायाकुलाख्यं
श्रौते वार्ता कथं मे द्विजकुलविहिते ब्रह्ममार्गे सुसारे ॥
ज्ञातो धर्मो विचारैः श्रवणमननयोः किं निदिध्यासितव्यं
क्षन्तव्यो मेऽपराधः शिव शिव शिव भोः श्रीमहादेव शम्भो ॥५॥

The duties enjoined by the Smritis are im-cticable (for me) they being burdened h expiations for every little action (of man), how can I dare to talk of the highly ntial Vedic injunctions which are meant the Brahmanas who tread the path to the Eternal ? Dharma is not known and (far away are) Sravana, Manana, and what is to be practised Nididhyasana upon ? O Siva, forgive my sins ! O Siva ! O Mahadeva !

(*Sivaparadhakshamapanastotra. 5*).

WAKE UP O MAN !

Sri Swami Sivananda

apan is crushed. The bragging Hitler is e. Germany is weeping. Whole Europe bleeding with innumerable war-wounds. re is no security here. Rich people have ome homeless and penniless in Lahore and ritsar on account of the savage riots. ole Punjab has gone mad with communal zy. Their rational sense has been blinded bitter hatred, malice and intoxication of randisement. People are leaving jab and taking refuge in Hardwar and er places. Houses are burnt. People are bbed. Looting, arson, abduction and ible conversion continue. O shameless ! Will you now at least take refuge in the d and His name, and do rigorous prayer, litation and selfless service ?

he magnificient town of Amritsar, the beam-memorial of Guru Ramdas, has now been reduced to shambles and debris. Even the horrifying havocs of Bihar and Quetta earthquakes are not comparable to this. What a sad fate of this land ! The historic Taxila, the centre of Aryan culture and civilization of the days long gone by, only presents but a mournful sight of a great devastation with its ancient memorials razed to the ground. O man ! would you not open your eyes now ? Behold this utter vanity of this mundane existence and try to become a fit instrument for the unhampered Lila of the Lord Almighty.

O Noakhali ! O Muslims of Bihar ! You were cruelly treated. Rest in peace. The All-merciful Lord will grant you strength and punish the wicked. This is thy Prarabdha. Do not lament. The sympathy of the whole world is with you now. You were unknown

till now. But now you are Immortal. You live in the hearts of all. I did kirtan and prayed for your peace and solace.

O gallant Bengal! You too had to suffer miserably during those unfortunate days of '43. It was a terrible famine. Hundreds of thousands died. In spite of your world-renowned reputation, in spite of your poetical and cultural talents, you had but to suffer the agonies of mass-starvation, decay and death. In spite of your innocence, you had but to suffer bitterly under the juggernaut of injustice. I wish you godspeed in your onward march and may you be free and independent from all tyranny.

There is everywhere cloth-famine, rationing and control. Normal living has become hard. Everywhere there is scarcity of even the bare necessities of life. Life has become a bundle of miseries. O miserable man! Are you not fed up with this hazardous life? Your vision has been hazed by your utter sensuous living. You are veiled. Come out from this mundane vanity of this worldly life. Yet there is time for you. Lead now a divine life and be permanently happy.

O China! Where has your ancient glory ebbed? You are now mad with Civil War. Is unceasing fight your creed? Are you not fed up with the bitter life-and-death struggle with the Japs for the past ten years? And now you have started fresh trouble with the communists. Millions of your children are being killed in this vile, meaningless struggle. Fie unto you! You can never eliminate the communists from your land, nor can they entirely dominate over you. Can you not come to some honourable compromise and live in peace, goodwill, harmony and brotherly love? Bring back your ancient glory and cultures. You are supposed to be the finest representatives of Buddha, Tao and Shinto. Have you forgotten their life-redeeming teachings of non-violence, goodwill, peace and cosmic love? Shuffle off your feelings of hatred, malice and aggrandisement, and follow the footsteps of your prophets and Buddha, and bring back peace and prosperity to your holy land.

Hai Hai O Hiroshima! Where is thy glory You were a prosperous port and a wealthy cit only two years ago. In the twinkling of a eye you have been reduced to ashes. Allied Powers! Remember the fate Hiroshima and Nagasaki that may befall yo at any time. Be virtuous. Do not brag muc This world is unreal. Seek the Reality. Pres dents and Prime Ministers, Kings an Dictators! Beware! Be just and Go fearing.

O Signor Mussolini! Once you we glorious. But your dead body was dragged the streets, humiliated and riddled. This thy fate! All are reduced to dust. Disgra follows honour. This is the Mayaic world. man! Beware! Live in Truth. Lead t Life Divine.

O Japs! You were so cruel. In Andaman Burma, Malaya and China, you did muc havoc. You burnt people and extracted the fat. Action and reaction are equal an opposite. The evil-doers are hanged.

O cruel lieutenants of Hitler! Your aml tion was to rule the whole world. Y bragged of your superior birth and faculti You shot down many innocent people in mas execution. You tortured people in the co centration camps. You roasted the childr in boiling water. You did horrible atrociti in Belson and Nurnberg. What is the result You were all executed. Germany is impoter Pride weeps and comes to destructio Humility prospers, smiles and radiates.

O existing powers! O America! Thro away your supra-atomic bombs and rock shells stored in the war-factory. Learn lesson Disseminate goodwill and peace. Practi Yoga, Vedanta, Bhakti, universal brotherhoo cosmic love. Establish Yoga-Vedan colleges. Distribute Yoga-Vedanta literatu Invite Sannyasins and Yogis from Indi Establish Yoga-Vedantic Ashrams. This the way to eternal Peace, perfect Freedo supreme Happiness, real Culture and Tr Civilization. Do this now, please, at onc Hurry up! Delay not a second. Go ahea Tarry not!

THE DOCTRINE OF GRACE

Sri Swami Sivananda.

You can notice Lord's grace in every inch of His creation. In a hot summer you enjoy the delicious sweet rasa of grapes, cucumber, oranges and pomergranates and cool Ganges water of Rikhikesh and Hardwar. This is Lord's grace. When you suffer from any serious ailment, you get immediate relief and cure from herbs. This is Lord's grace. When you walk in a dark night, the stars twinkle and show you light in your path. This is Lord's grace. When you are unable to bear extreme pain, you become unconscious. This is Lord's grace. When the weather is sultry, a gentle breeze blows and refreshes you. This is Lord's grace.

Lord's grace will descend in proportion to the degree of surrender. The more the surrender, the more the grace.

Kathopanishad says in a thundering voice "Not by study or discourses not by argument, not by intelligence is the Self attained. He whom the Lord chooses attains Self-realisation. He reveals Himself to such a chosen person."

The subtle forms of lust, anger, egoism, pride etc., can only be totally destroyed through the grace of the Lord. However hard you may strive and do Sadhana, these subtle forms cannot be eradicated through your Sadhana alone. The Lord's grace completely purifies your heart.

It is the Lord only who stirs the aspirants to do Purushartha or right exertion.

You should not sit idle and say "Lord's grace will do everything for me. Why should I do any Sadhana ?" This is wrong philosophy. God helps those who help themselves. God's grace will descend on those persons only who exert. You cannot expect the Lord to do self-surrender for you. Be up and doing. Strive. Plodon Persevere. The Lord will shower His grace upon you.

Mira abandoned everything. She renounced kingdom, husband. relatives, friends and property. She remembered her Lord Krishna, whole day and night. She shed tears of prem. She sang His praise with singleminded devotion. She gave up food. Her body got emaciated. Her mind was ever absorbed in Lord Krishna. Only then, Lord Krishna showered His grace upon her.

The Lord has five duties. He is Kartha (actor), Akartha (non-actor), Anyatha Kartha. He veils the Jiva (Tirodhana, Tirobhava). He removes the veil through His grace (Anugraha).

People will become idle and say "The Lord will do everything for me. Why should I do any Sadhana ? I depend upon His grace alone". In order to remove this inertia, Sri Vashista and others have preached the "Purushartha Vada". In reality, it is all Lord's grace only. Even a leaf or an atom will not move without the sanction of the Lord.

May you all obtain Lord's grace through faith, and devotion ! May Lord shower His grace upon you all !

Glory to the Lord and His Grace (Kripa, Anugraha; Prasad).

BLACK MARKET

Wherever there is tamas or darkness,
There is black market ;
Wherever there is ignorance or Avidya,
There is black market ;
Wherever there is untruthful transaction,
There is black market.
The wife or husband becomes unfaithful,
The disciple speaks ill of his Guru,
The superior gets bribes from the subordinates,—
There is black market.
Wherever there is greed and selfishness,
There is black market.
The Jnana Surya does not shine here,
Unity and cosmic love run a way from here,
Satyam, subham do not abide here,
Peace does not reign here.
Black market dealer has no tejas :
He is a slayer of Atma,
His face is coal-ta-rred,
He is a burden on this earth ;
His ill-earned wealth will soon va-nish,
For he has cut the throats of his brothers ;—
He will directly proceed to the darkest hells.
Therefore, O Man ! Abandon black-marketing :
Be truthful and attain eternal bliss.

All-World Religions Federation Series

THE NEED OF THE HOUR

By Sri Swami Adwaitananda

The soul of man today does not rest upon sound foundations. Everything around him seems to be unsteady, inconsistent and complicated. Uncertainty, fundamental agnosticism, a sense of bewildering uneasiness overpower humanity at the present day. Men do not know what they want. Emptiness and profaneness of life are self-evident to us; but we do not know the way of escape. The present profound discontent is in reality a form of growing pains. The new world order is still like an embryo. The components are there; but the unifying force is lacking. Humanity cannot live for ever by mere habit or emotion. We need implicit faith based upon reason. Our mental fag and spiritual anxiety can be removed only if our life has as its substratum an enduring basis.

All great periods of human history are marked by a widespread access of spiritual vitality derived from the intermingling of various cultures. Religions has been the Master-passion of the Asiatic mind. It has been the main driving force of its culture. We must draw a clear line of demarcation between spirituality and religiosity. The former tries to unveil the deepest layers of man's being and to get into intimate contact with the underlying Reality and the latter is concerned chiefly with the objective side, the external aspect of Religion. The absolute is the animating ideal as well as its fulfilment. The all-pervading impulse which compels us to raise in our minds the question of the True, the Perfect is itself divine. When the individual withdraws his mind from the transitory things of the world and fixes it on the Eternal firmly, there suddenly breaks upon him an experience, secret, strange. wondrous with which he ultimately identifies himself. The very fact that we seek GOD, clearly proves that life cannot be without Him. To say that God exists means that spiritual experience is attainable. We have a right to dispute theologies. We may not accept the authority of scriptures or the traditions of the various sects; but we cannot deny facts of experience. Sometimes, the unlearned are more advance spiritually than the learned, because there is a world of difference between contact with Reality and opinion about it. Mere intellectual knowledge is of the nature of a decoration. It does not free the mind. The fact that spiritual experience is a possibility is confirmed by the statements of men, whose v ings testify to their intellectual power complete integrity. It is the persistent i and the main driving force of some great ions and, as such, it cannot be explained a as mere hallucination.

Religion is the natural development of a human life. The saying that man is measure of all things is perfectly correct. is a many-levelled being. He has var sheaths which conceal his real personality. may identify himself with the gross phy body and look to its needs just like an ani or he may identify himself with the self- cious reasons or he may feel his oneness his Real Self which is the Eternal witne both.The vital aims, however valuable they be in their own place, cannot take control spiritual being for a long time without comp disorder to his personality. In the mo man, self-concious intellect, with all its nat limitations takes the highest place, and suic scepticism is the result. Intellect can n only in a vicious circle of possibilities and babilities. It cannot go deeper. It ho round an object. It cannot enter into it be one with it, and without complete iden knowledge is impossible. It accepts the e ence of the senses and the results of infere but it rejects as spurious the deepest sul tive intuitions. Profound insight tells us there is something more in man than is a rent in his ordinary consciousness : somet which originates all thoughts and emoti a finer spiritual presence which keeps ever dissatisfied with mere earthly purs The doctrine that the ordinary conditio man is not his final state, that he has a de self, an immortal Spirit, a light that can n be extinguished, has the longest intelle ancestry. All the greatest thinkers of world unite in asking us to know this While our bodily organisation undergoes cha every moment, while our thoughts gather clouds in the sky and disperse again, the Self is never lost. It is all-pervading the distinct from all. It is the source of the s of identity through numerous transfo tions. It remains itself though it sees all thi It is the one constant which remains changed in the multiple activities of the verse. Our limited personality is conse

only by fits and starts. There are large gaps in it. Even if death overtakes a man, the seer cannot die. Nothing on the objective side can touch the subject. This ever-persisting Self which is the Eternal Subject, is not capable of proof, nor does it need any. It is self-proved. It is the basic substratum of every act of knowledge. It vivifies every organ and faculty. This universal Self becomes confused with the empirical Self owing to mental impurities. When we break through the ring of smoke round the Self, unwrap the sheaths which cover it, we achieve here and now, in the physical body, the destiny of our being. The "I", the "Atman" which is infinitely simple is a trinity of transcendent Reality, Awareness and Freedom.

The fundamental truths of a spiritual religion are that the Real Self of man, of everything having name and form in the phenomenal world, is eternally perfect, eternally pure, all-pervading, all-powerful, omniscient, and that this Self can be known, not as an object of knowledge separate from the knower but by identity. It can be realised. One then becomes conscious of the universal life, of which all individuals, races, nations are specific articulations. The secret solidarity of the whole of creation cannot be abolished by the passing insanities of ignorant creatures. To the spiritually awakened, all races and nations lie beneath the same arch of heaven.

A civilisation based upon the insecure foundations of intense racial and national egoisms, on the audacities of speculative doubt is collapsing before our very eyes. This heart-rending phenomenon need not dishearten us. In spite of apparent disharmony, we can discern in the present intense unrest, the gradual dawning of a great and powerful light. A new world is struggling to be born, and what is valuable in the old will be taken over and assimilated by the new. A secret urge towards *unity* is driving all individuals, races and nations. Science has provided the necessary means for easy transport of men, has narrowed the limitations of time and space, and thus made easy the communication of thought. There is a wide-spread interchange of ideas and aspirations and the whole world is bound together in a web of reciprocal knowledge. Even religions and dogmas are slowly giving way in the face of this mutual interpenetration and the common elements of all religions, the basic principles, are coming to the surface. We are in a position to see clearly that the ultimate oneness of all can be attained by an ever-increasing assimilation of values that are universal and human. Mankind is still in the making. The present human life is only the raw material for the human life that might be. The present crisis in human affairs is due to a profound crisis in human consciousness, an utter lapse from the organic wholeness of life. The intellectual is exalted and the spiritual is overlooked. The world is all and we must rest content in it. That is the current belief. Everything is stripped of soul and inner life. Spiritual life, however, cannot be disposed of so lightly.

We believe that we have conquered nature, because we have established some control over the forces of gross nature, but we are as far as ever from having conquered our own nature. The problems of outer organisation absorb all our attention at present, but we fail to perceive that so long as passions of greed and selfishness remain unconquered, the objective organisation, however perfect it may be, can be of no avail. It can only furnish a fresh material for the exercise of our inner barbarism. The tragedies of the world, individual and national are due to the fact that we are under the thraldom of ruinous and explosive passions which take us inevitably to our doom.

Life today, in spite of material prosperity and intellectual and artistic achievements, has not given us happiness.

Hindu and Buddhist thinkers, with a singular unanimity declare that *avidya* (ignorance) is the source of our anguish and all our troubles. Man's nature of oneness with the living universe is lost. He develops an ego-centric view of life and puts his individual preference above social welfare. He develops an acquisitive instinct and looks upon every other being as his potential enemy. He clings to nature, to his neighbours, to everything in short, which is evanescent. He becomes a divided being, tormented by doubt, fear, suffering. There is a split in his oneness. The world in which we live to-day is the world of incessant fear. But the tragedy is that we are not as yet fully conscious of our ignorance. The more sick we are, the less sensible we become.

Religion is the conquest of fear. This is the antidote to failure and death. We cannot dispel our doubts by drugging ourselves with myths and illusions. A temporary psychological peace may be obtained, but it cannot endure. True freedom from fear can only be obtained by *Jnana, wisdom.*

What we need today is the Religion of freedom, which satisfies the human intellect, and at the same time stimulates intense faith and eliminates fear altogether. When one establishes contact with the universal source of life, he is filled with intense vitality and is totally absolved from fear. The soul is then no more lonely or isolated. It experiences its oneness with the whole of creation and is saved for ever from despair. To get at the great Self of Truth, Goodness and Beauty to which we give various names as God, Brahman, Atman, Allah, Nirvana, etc., to raise our whole being and life to the Divine status, is the ultimate purpose and meaning of human living, according to all religions. We must be inspired by Divine Knowledge, we must allow ourselves to be moved by the Divine Will, we must mould our emotions into harmony with the Divine Bliss. A few exceptional individuals who have achieved this harmony are the highest types of humanity, and are the forerunners of the new race. What an individual can do, the race as a whole can also succeed in achieving. This is the ultimate destiny of the world, the highest spiritual ideal. It alone can unite us mentally, morally and spiritually, can rouse our deepest creative energies and free us from the limitations of cold, calculating and dividing intellect.

A Divine perfection of the human being is our aim. That man is capable of self-development and of some approach to an ideal state perfection which his mind is capable of c ceiving, is common to all thinking humani But some conceive it as a mere mund change and others as a total conversion of human personality. The mundane ideal something outward, social, political, econon a rational dealing with our fellowmen environments, a better and kindlier way living. It also includes development of intelligence, will and reason, a noble ethi a rich aesthetic, a fine emotional life. Edu tion and the creation of better and favoura social environments is the method adop for achieving this aim. The mundane id has for its field, the present life and activities only. Intellectual, emotio ethical and aesthetic development, politi freedom, economic well-being are all good absolutely necessary for an all-round gro of the individual as well as of the race, without any definite purpose in life, with any delivering and illuminating aim, they invariably in frustration. They form constant movement in a circle. To realise Eternal Truth and to express it through perfected instruments, the mind and the bo is the principle and whole object of spirit life and this is the only ideal which can permanent satisfaction and peace to think humanity.

SRI SAI BABA'S MESSAGE

ONENESS

By L. Wilding (Sister Lalita)

In Sikh temple,
Or Hindu shrine,
In Moslem Mosque,
Or Christian Church,
God is there.

Where Allah 's Name
Is broadcast thrown,
In clarion notes
From minarets,
He hears.

Where chanting priests,
All loud in tone
The sacred mantras
In the Shrine,
God hears.

Where Christian hymns
Proclaim the love
With outstretched arms
Upon the cross,
He hears.

Where blooms the lotus,
'Neath the feet
Of Buddha's mighty
Pitying Calm,
God is there.

Where ere the seeking
Soul of Man
Seeks to find God
And worships Him,
God is there.

To the true heart
As to a throne,
Almighty Love
Descends to bless,
He is there.

Beyond all form,
Beyond all name,
God lives, the One,
Supreme, adored,
God alone.

In any name,
In any form,
As children lisp
A mother's name,
So He hears.

He hears the call
Of faith and love,
And to that call
Alone He comes
THE GOD OF ALL.

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me Comments on Western Theory About Dreams

Sri Swami Sivananda

having given a brief summary of Prof. mund Freud's views upon dream psycho- and its part in psychotherapy, you have enabled to get a fair idea of an authorita- view of a universally recognized psycho- st authority of the West. Now, both in Professor's definition of what constitutes am as well as in what he says regarding r form, their relation to sleep to the age temperament of the dreamer, to his phy- l condition and to his mind, there is much h arrived at through astute analysis and ly. Indeed, the learned Professor has done eat deal of deep and minute research into subject. There is, however, one important nt in which the Eastern mind has to be at ance with the Prof's theory. That is with rd to the almost absurd length to which Western theory goes in making out that sex urge is the most predominant factor he causation of dreams. Almost the entire m philosophy is vitiated by the preconcep- of sex as the main causative factor in 's dreams. There is doubtless a partial h in this, but it cannot and does not serve ully expound the psychology and philoso- of dreams. It is lop-sided and most asonably overdone.

hat the Western dream theory is sex- en, is due to the fact that they start with rong notion of what in reality constitutes . To them, man is mainly a physical ture endowed with a mind and *possessed Soul*. This is just the contrary of the ntal view that man in reality is essentia- Spirit, expressing himself through the ium of a mind, which has the physical y as its counter-part to function upon the s external plane. Thus we see, to the an mind, the true Self of man is entirely devoid of sex. It is the body that suffers under the tyranny of a gender. This body is the least part of man as defined by the philosophic mind of the East. Sex is therefore just but one aspect—though a dominant one perhaps—of the Jiva or the individual soul that goes about as Man upon this earthly stage.

The Freudian theory of dreams attributes almost every kind of dream to the sex urge, tries to interpret every dream object in terms of sex symbols and carries this process to the utmost extreme. This is improper. This is directly the result of the failure to take into account many very important factors other than sex, in the make-up of man and the process of his evolution through sucessful cycles of Consciousness to the present human state. In approaching this subject, the Western mind labours under one serious handicap, *viz.*, its non-acceptance of the fact of reincarnation or re-birth. This is a serious drawback, because the fact of rebirth and its corollary, the law of Karma, have a definite bearing upon the subject of the dream state of man.

The factors of sex impulse, repressions, activities during waking hours etc., are not exhaustive. Impulses arising out of the sum-total of the Karmic impressions of the individual's precious incarnations also, at times, provide material for dreams. That portion of the Karma alloted for being worked out in the present existence is named by the Hindu as Prarabdha. Though generally the major portion of this Prarabdha is worked out in the form of pain and pleasure in the external life, it is not unusual for a part of it to be repaid in the shape of dream experiences. The dream life of an individual is as vital and

real to the individual *while it lasts.* At times certain serious and extremely painful experience that one has to actually undergo, becomes avert d by being lightly undergone in his dream consciousness. This is particularly so in the case of fortunate devotees and aspirants who have surrendered themselves to God or taken shelter under a Godly man as Guru. The workings of Grace thus reacts upon its recipient by shielding him from the too violent repercussions of past Karma through enabling him to pay off certain of his Karmic debts in the form of some similar experiences during dream. This method is employed due to a mysterious peculiarity of dream consciousness, wherein lengthy periods (in terms of waking consciousness) of time manage to get packed into the short space of a single night's, nay, a single hour's dream.

Thus, apart from the merely physical or the occult, even deeper *spiritual* laws seem to have a part in the making of man's dream. For instance, a person's previous live's Sadhana has perhaps made him qualified and destined to obtain the guidance of a certain saint in his present incarnation. Though separated by thousands of miles, yet when the appointed time for their spiritual union approaches, the aspirant is enabled through graphic and insistent dream to find out the whereabouts of his would be Guru and through his unmistakable dream guidance, he attains the Guru's feet.

Then take the factor of Sadhana. A person receives the initiation of the sacred mantra or the Divine name from the Guru. He begins to do Japa. Now it is a proved fact that the constant repetition of the Divine name has a powerful transforming effect upon the mind-stuff. The impact of the mantra-shakti actually affects and alters the mental substance. Now it is this mental substance that provides the material for dream phenomena. Thus when the nature of this mind-stuff gets changed through spiritual processes like japa. Dhyana, etc., the nature of the dream undergoes a corresponding alteration. Thus the dreams of an aspirant who has attained Chitta-suddhi through spiritual Sadhana become different from what they were previously and from what they are in other worldly persons.

Again, there are instances of Swapna-siddhas i. e., aspirants who were shown t e way to Perfection or Siddhi through dream. It is how the Maharashtra Saint, Tukkaram had been initiated with the Mantra 'Ramakrishna Hari' through a dream. These are all the phenomena which go to show that much deeper forces and factors operate than purely th suppressed or inhibited animal instincts the dreamer. But these phenomena are suc as can hardly be properly comprehended b the merely scientific mind of the West.

Moreover, some dreams there are that ar definitely prophetic in their purpose. The keep the person forewarned of approachin diseases, calamities or bereavements. This a definite purpose of the dream proved beyon doubt by countless concrete cases, a purpos that has nothing whatsoever to do wit escapism, sexual expression or expression repressed anti-social elements in the individua Again, besides *fore-warning*, at times simp forecast is also effected through dream. He the ultimate motive of such fore-castings not clear. But yet the fact is there. Cas are recorded where a person—dreams vividly certain sceneries, places and of objects distinguishing landmarks in the place. Sever years afterwards quite unexpectedly th person happens to come across the actu place which, to his astonishment, he finds t tally even in the minutest details with th scene of his dream, seen years ago in young ag These are actual occurrences that make or marvel. In addition to the above, th countless millions of Akasic records or impre sions embedded in the vast scroll of element ether sometimes operate as direct causativ factors in a person's dream. It is n uncommon for a person happening to spen a night at some sacred place of hoary religiou traditions or some historical place marking th spot of great and stirring events in the di past, to dream of objects, persons and occu rences connected with the place, even thoug he may be totally unaware of any such thin with regard to it. This comes about due the impact of the powerful Akasic recor teeming at that place, upon the conscionsne of the person during sleep. We have specially take note of this phenomenon, f here we have a purely objective extern factor giving rise to dream, demonstrating th error of too great emphasis being laid upo purely subjective causation of the drea process.

Two more varieties of such objective proce is seen. These are rather occult than spiritua

First is the phenomenon of close friends twins influencing the dreams of each othe It is quite common for a person to have th dream of any extreme experience of danger pain that his friend or twin is undergoing

ıe given moment. We have instances on :cord where the person upon death-bed ppears in dream to a friend at a great dis-ınce, apprises him of his departure and bids ım farewell. Secondly, there are countless ısés where a person long dead appears in ream to some one connected with him or her hen alive and urges him to do some particular ıing. This astral entity or Preta keeps ppearing continuously in successful dreams ıtil the person thus visited satisfactorily does ıe thing required by it. All these, we must ear in mind having nothing whatsoever to do ith the dreamer's temperament, predisposi-on, individual sexual life, early impressions, ıppressed desires etc., etc. These above ctors fail to adequately account for such ıenomena. Thus the Western psychologists' :position of dream psychology, though having uch to its credit in the shape of research and me valuable information, yet leaves much ıexplained. It lacks much that can be ıpplied only from theories of the East. They n only be explained by thoughtful inferences om the theories of rebirth, the undeniable workings of Divine Grace and Guru Kripa, the Law of Karma, the operation of external factors like the Akasic records and occult factors like thought transference and action of astral entities like Preta of a deceased person. Only a sincere attempt to make a deep study into the working of these factors can form a full and more adequate exposition of the mysterious subject of dream. To the Yogi, who has successfully transcended the three states of waking, dream and deep sleep, the knowledge of all these comes perfectly. To the Gyani, no doubt with intuitive perception, the mystery of dreams becomes perfectly solved.

May you all get a proper understanding of this mysterious science by the serious practice of Yoga and Wisdom ! May, the Lord inspire you with the keen aspiration to strive and obtain the Highest Knowledge, knowing which all becomes known, knowing which verily there is nothing more to be known ! !

THE THEORY OF TRANSCENDENTAL REALISATION OF THE SELF

EMPIRICISM

"Tattwa Jnani"

The empiricist philosophers made a clear atement on the problem of knowledge. What e know directly and immediately are simply ıe ideas, not the world extraneous of the ind. The external world, too, comes to be ognised by us through the ideas. For examp-, we look at a mountain. The mountain itself oes not get into the head. What happens is ıat certain sensation of colour, solidity, form c., are aroused in us through the channel of ıe senses. An idea of the mountain is set up efore consciousness. It is by such means or eas that we perceive the external world. These leas, if analysed, are made up of sensation set p by qualities. Qualities in the physical object perception are of two kinds, primary and sec-ndary. The secondary qualities are those ıat depend for their informatory value on the onsciousness of the agent who perceives. Take r example, the rose. The rose inspires the oet with its enchanting pinkishness. It in-oxicates with its sweet smell the poet's sense f smell. The music of the stream is not for self but for the poet who lingers on the bank. he qualities of colour, odour, touch and sound are, therefore, for a conscious agent and not for the object itself. If these qualities were not there, the object would yet exist. These qualities, therefore, are called secondary qualities. Qualities that are necessary for the existence of the object itself are called primary qualities.

GOD EXISTS

Now, philosophers like Locke said that since there could be no direct knowledge of anything except of ideas, it was true that the external world had no reality of its own. Since certitude, a sense of feeling sure, attached only to the knowledge of ideas, it was true that God exists. We have an idea of God. Our inner self yields certain knowledge of two things : our own self and of God. If we believe that there must be a world of matter independent of the mind, definitely then, that "matter", the substratum of primary qualities, would mean a rival of God. It would limit God by its independent co-existence. God would not be God, immanent and all-pervasive Creator of all, preserver and destroyer. In other words, if you accept the existence of

matter, God will vanish; materialism, atheism, sceptism and all nonsense would result. And Locke believed that we could prove the existence of God by reasoning.

HUME DOUBTS

Hume, however, examined the nature of sensations and came to believe that it was impossible to prove the existence of God by reasoning. In fact, sensationism went too far in his hand when he declared that belief in God was unfounded from empirical point of view.

KANT SETTLES THE MATTER

Just then, like a good judge, Kant dropped in. Philsophy, he said, had so far proceeded without examining its own powers. If God is sought to be known by means of reason, it should be first ascertained whether or not reason has the power to go in for God-knowledge. If not, then why quarrel fruitlessly? Kant said that the idea, made up of qualities, are without doubt, the source of information. But to whom? To the perceiving agent obviously. What about the knowledge of the perceiving agent in respect of his own self? Locke had held that it was direct. Descartes before Locke had put it marvellously thus: "Cogito ergo sum"—I think, therefore, I am. Kant did not controvert this thing but said: "Let us examine if we know ourselves, or if we have merely an idea of ourselves. Clearly by no device of the senses can we know what we are. We are internal. Senses are external. The truth about ourselves, then, is this. We do not know what we are. We are transcendental, that is, beyond the senses. We cannot be known by means of the senses. What we have is simply an idea of ourselves. This idea is as much indirect as any other idea of an external object is.

PURE REASON MAY FAIL

Reason cannot get the hidden "I" out of myself. Similarly, if you strip all the primary and secondary qualities of an external object, you can form a negative idea of what is left. That is, according to Kant, the "Thing-in-itself." Reason can take you merely to the idea of the "Thing-in-itself". It can never know what that "Thing-in-itself" essentially is. In other words the knowledge of the "Thing-in-itself" is transcendental. On the score of reason simply, it would be foolish, then, to reject the deliverances of the heart. Reason is limited. The heart in its own way makes up the deficiencies of the head.

PRACTICAL REASON DECLARES FOR GOD

The heart says that there is God. We feel that we are not like chemicals. We have a higher destiny. We can be free, and Immorta It does not matter if our head cannot get th knowledge of God, freedom and immortality These three belongs to the realm of transcen dence. Reason, however, does take you on t the borders of this realm. Our heart command that we should be noble and virtuous and sti ive for higher existence. How? say the peopl after Kant? Not until Bergson was there any body to hit at an apt solution of the problem Of course, Kant was severely criticised for hi un-identifiable "Thing-in-itself". Later phi osophers said that Kant's "Thing-in-itself was Spinoza's God; or Hegel's Absolute. Bec said it was consciousness in general; Schopenh auer declared it was "Will".

BERGSON MAKES OUT A CASE FOR INTUITION

Bergson recognised intuition as th possible method of knowing th transcendental "I" and the "Thing-in-i self". But his work is merely a theory of th method of intuition. It is purely methodol gical. He could not say how that metho could be developed in a way to give practica results. In a word, he could not show the pat to get at "Self" or the "Thing-in-itself".

WORDSWORTH'S REALIZATION EXEMPLIFIES INTUITIVE REALIZATION

Meanwhile there were certain poets of th nineteenth century who were practical maste of transcendental knowledge. These poets wer essentially philosophers, formally great singer of the heart of man and nature, and practica psychologists. The case of William Words worth is in point. As poet-psychologist h has written a poem called "The Prelude". I contains the detailed introspection of his min as it evolved. It is a psychological auto-biog raphy. Wordsworth tells us that in his child hood he had a peculiar, uncommon gift. Wit his physical eyes and other senses he perceive the "Thing-in-itself" that supports every ob ject of nature. It was "a celestial light". I was "Beauty". It made him intoxicated wit joy and he, in his childhood, lived like a crea ure of nature herself. But as he grew in years he lost that vision. He goes back to Plato t show that this light vanishes from the vision when a man becomes entangled in the affair of the world. So long he is not entangled this state, he calls, the state of nature, the stat of being in harmony with nature; he possesse these remarkable powers. For a time he wa very sorry. But by means of philosophical dis cipline, and meditation, he recoverd the vision

This time the light did not come to him through the senses but inwardly through intuition. But he says, this is very good. If the world outside has become dark and illusory, never mind. The light that he now sees is not dependent upon the senses. Let the senses fail and the body drop, he will never lose that light. Thus it is now a greater gain. This thesis he has put in a nutshell in his splendid philosophical poem: "Ode to the intimations of immortality from the experiences of childhood." And he says that the spark of this light never becomes extinguished even though a man should be reduced to ashes. He says:

"O Joy! That in our embers
Is something that doth live,
That nature yet remember,
What was so fugitive".

When this light is perceived, the external world becomes so very illusory that you begin to doubt if at all it exists. You feel that your senses are deceiving you. The deliverances of the senses are simply "blank misgivings of a creature moving in worlds not realized". And everybody can recover this vision inwardly by looking into himself in moments of absolute peace and tranquility.

"Hence in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea,
Which brought us hither,
In a moment travel thither,
And see the children sport on the shore
And hear the mighty waters rolling ever more."

VEDANTA JYOTI

Sri Swami Sivananda

5. THAT BRAHMAN AM I

That Brahman who is Satchidananda,
Who is the Indweller and Inner, Ruler,
Who is the womb of the Vedas,
Who is the Creator of this universe,
Who is the substratum for everything,
Who gives light to the intellect,
Who is hiding Himself in all forms,
Who is adored by the Rishis;
Whom the Vedas proclaim
And the Yogis wish to attain in Samadhi,
Who is terror to Indra and Agni
Who is sweet to the disciplined Yogi,
That Brahman verily I am.
Sivoham, Sivoham, Sivoham.

6. BONDAGE AND FREEDOM

I am this body,
This is bondage.
I am all-prevading Atman,
This is Freedom.
This is mine,
This is bondage.
This is Atma,
This is Freedom.
I did this, I enjoyed this,
This is bondage.
I am Sakshi,
I am Akarta, Abhokta,
This is Freedom.
Sivananda says:
Abandon 'I'ness and 'mine'ness,
Give up agency,
Develop Brahma-Bhavana,
Feel: I am Brahman—
You are free now.

7. PURE AND IMPURE MIND

Ashuddha Manas is impure mind,
It is filled with Rajas and Tamas.
A worldly man has an impure mind.
The impure mind is unsteady:
It jumps from one object to another,
It ever hankers after sensual objects,
It is filled with fears and pains,
It divides and separates,
It generates rebirths.
The Shuddha Manas is pure mind:
It is filled with Sattva or purity,
It is steady,
It does Brahma Vichara,
It rests in the Supreme Self,
It is free from fears and pains,
It does not move towards objects,
It leads to Moksha.
Sivananda says:
Kill the impure mind
Through the pure mind,
And enjoy the bliss of the Eternal.

8. MIND-LAKE

The mind is compared to a lake:
Just as there are waves in the lake,
There are waves in the mind—
The Vrittis are the waves.
If the lake is without waves,
You can see your reflection in it,
Even so, if there are no Vrittis,
You can realise the Supreme Self.
When the lake dries up,
The reflection of the sun in the lake
Gets absorbed in the sun itself;
Similarly, when the mind-lake dries up

Through purity and meditation,
The reflection of the individual soul
Gets absorbed in the Supreme Soul.
Sivananda says :
A reflection or Pratibimba is illusory,
The individual soul is only a reflection ;
The Bimba alone is real.
Thou art verily the Bimba or the source ;
Identify yourself with Bimba or Brahman.

9. HAPPINESS IS WITHIN

The musk is within the navel of the deer,
But the deer searches it outside.
The necklace is in the neck
But the woman searches it here and there,
The towel is on a man's shoulder
But he searches it in other places,
The key is within the pocket of the coat
But the man searches it here and there.
O Ram ! True, lasting happiness is within you,
Everlasting bliss is in your soul within.
Sit, close your eyes, meditate,
Withdraw the senses and the mind,
Fix the mind on your own self
And rejoice in the Bliss of the Soul.
Sivananda says :
Search within for the Atmic bliss,
Give up aimless wandering,
Why should you run outside for ghee
When you have butter in your own house ?

10. THOU ART DIFFERENT FROM BODY

O Ram ! Thou art Immortal Soul,
All-pervading, decayless and deathless.
This body is like a cocoanut shell,
Like the skin of an orange.
Thou art distinct from the three bodies,
Thou art different from the five sheaths,
Thou art witness of the three states;
Thou art Shakshi or the spectator,
Thou art the witness of the intellect.
Practise 'neti-neti' doctrine,
Sublate the Upadhis or the vehicles
Through Apavada Yukti,
Get at the Essence
Through Anvaya-vyatireka,
Through Laya-chintana method,
Through Jagad-ajagad lakshana.
Sivananda says : "Reject names and forms
And take out Asti-bhati-priya,
The one common Consciousness,
The Substratum for every thing."

11. BRAHMAN IS SATCHITANANDA

You feel that you exist always—
You cannot deny your existence,
You want to live forever,
You do not welcome death :
This proves the Sat aspect of Brahman.
Your real nature is Sat,
Brahman is Existence Absolute.
You want knowledge,
You thirst for knowledge,
Even a fool is annoyed
If anybody says to him "You are a fool,"
Because he is in essence All-knowledge :
This intimates that Brahman is Chit.
Brahman is Bliss Absolute :
It is the object of supreme affection.
Every one has the greatest affection
For his own Self :
From this it follows
That Self is full of bliss.
Sivananda says : "Rise above the body,
Identify with Satchitananda Brahman,
Assert 'Satchitananda Swaroopoham"
And roam about happily for ever.

VIVEKACHUDAMANI

Sri Narayana

(*Continued from page 153*)

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।
स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥६६

66. Therefore, the wise man should make every attempt by self-exertion to get freedom from the bonds of Samsara just as in the case of diseases etc.

Notes : तस्मात्=Therefore. सर्वप्रयत्नेन =by all efforts. भवबन्धविमुक्तये=for liberation from the bondage of samsara. स्वैरेव=by one's own-selves. यत्नः= effort. कर्तव्यः = should be done रोगादौ=in diseases etc. इव=as. पण्डितै by learned ones.

Commentary :—Just as you yourself try cure diseases by medicines, and get rid difficulties by suitable methods, even so, yo should leave no stone unturned in the attai ment of freedom from the Samsaric wheel birth and death. What are the efforts to

de in this direction have already been ted at in the foregoing verses and will be arly explained in the following verses.

वयाद्य कृतः प्रश्नो वरीयान् शास्त्रविन्मतः ।
प्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥६७

67. The question that you have put now is best and applauded by the wise who are sed in the scriptures. Your question is full nidden meaning, terse and aphoristic, fit to known by seekers after Truth.

Notes : य :=which. त्वया=by you. ा=now. कृतः प्रश्न :=question asked. ीयान् = best. शास्त्रविद् = knower of riptures. मतः = approved by. ायः=aphoristic, निगूढार्थः=bearing dden meaning. ज्ञातव्यः=fit to be own. च = and. मुमुक्षुभिः = by pirants yearning for liberation.

Commentary :—These words are spoken by Guru to the disciple in reply to the stion put by the disciple in verses 48 and

शृण्वावहितो विद्वन्यन्मया समुदीर्यते ।
तत् श्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥६८

68. Hear attentively, O wise one! to what ay. By listening to it you shall be instantly e from the bonds of Samsara.

Notes : शृणुष्व = hear. आवहितः = th attention. विद्वन्=wise one. यत् that. मया = by me. समुदीर्यते = is d. तत्=that. एतत्=this. श्रवणात्= hearing. सद्यः = immediately. बन्धात्=from the bonds of Samsara. मोक्ष्यसे=will be freed.

Commentary :—The word "Vidvan" denotes t the disciple is one possessing book-rning. He possesses the requisite knowledge the Shastras. The veil that covers the ahman obscures his vision. The use of the rd "Sadyah" denotes that the aspirant is roper Adhikari for the knowledge because other than the fittest aspirant will get tantaneous Mukti or final Emancipation.

मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु ।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥६९

69. The primary cause for liberation (Moksha) is said to be an intense dispassion towards all perishable objects. Thereafter come calmness (Sama), self-control (Dama), tolerance (Titiksha), and the complete renunciation of all works in their entirety.

Notes : मोक्षस्य=Of liberation. हेतुः =cause. प्रथमः=first निगद्यते=is said to be. वैराग्यं = Aversion. अत्यन्तं = intense. अनित्यवस्तुषु = in unreal perishable objects. ततः=then. शमः= calmness. चापि = and too. दमः= self-control. तितिक्षा = endurance, tolerance. न्यासः = renunciation. प्रसक्ताखिलकर्मणां = of all selfish actions. भृशम् = entire.

Commentary :—The different steps to salvation have been already dealt with in verses 20 to 24.

Renunciation of all works: This means renunciation of all selfish works. To acquire real Sanyasa it is essential that all selfish works should be given up. Only then can you think of God. As long as you are entangled in the meshes of family and children, you cannot think of God.

Anitya-Vastushu: This indicates all objects of enjoyment from Brahma down to the clump of grass. Taking from Bhuloka leading to Brahmaloka, from the minimum to the maximum enjoyment, you should have Vairagya. The greatest of all pleasures, that of Brahmaloka too, is evanescent when compared to the eternal nature of Brahman. Brahman or the Supreme Reality is the only place where you can find all bliss without the least pain. Even in the pleasures of Brahmaloka the poison of transitoriness is mixed up. Therefore, even that should not be coveted. When this Atyantikavairagya is attained, liberation stands close to you. Vairagya is the only means to attain fearlessness and Tushti. It leads you directly to Mukti. It is the first and the last step too.

STORY OF SWAMI SIVANANDA

Sri Swami Krishnananda Sarswati, Rikhikesh.

Introduction

It is a pleasure to live in Truth, to speak the Truth, the Source of Knowledge, Power and Bliss ! Truth is a matter of direct experience and is not a matter to be imparted or grasped through the intellect. It is a matter of practical life, life in the Soul, life in the Changeless Noumenon ! Such a life is manifest in the close company of those that have experienced that Reality, the sages as they are called.

Saints and sages are best studied in their practical daily life. Saints and sages are often intuitional and not subordinates to the rationalistic intellect which is more a pride of the man of the world than of one who is beyond the comprehensive grasp of the relative man of scholarly erudition. The study of a world-personality is of the most perfect type, only when it is first-hand and direct, unblemished and exact.

Here is a chronicle of the incomparable figure of Sivananda, the renowned Swami, the famous writer, the stupendous philosopher, the gigantic super-social actor, the mystic, the metaphysician and a centre of universal love—all combined in one ! These are facts of broad day light derived from the direct speeches of the saint. Often it is during the extempore utterances of great men that high truths are revealed, not so much during pre-meditated talks. The real man is when he is alone and un-occupied with the business of humanity or the world. Such mysterious truths are not well-grasped from the lives of saints unless they are studied closely with much sincerity and faith, love and devotion ! This is one among such productions, unalloyed and pure !

It cannot be doubted that readers of these series of spiritual anecdotes from the life of Swami Sivananda will certainly find something great and precious which they have to treasure under lock and key. Marvellous will be the benefits derived from these homely but transcendental revelations from the Swami's super-mundane talks.

1

Amass Knowledge.

"One should study for twelve years" said Swamiji to Kailaschander. "It is when you are young and active, when you have a healthy body and a healthy mind that y should study well ; after that you can whatever you like : you can meditate, you c contemplate."

This instruction of Swamiji is in correspo dence to the ancient Indian tradition of Ve Rishis and the Brahmacharis that studi Vedas and the Upanishads for twelve years a afterwards either entered into the household or entered into the forest. One should ha vast knowledge like Yajnavalkya, U Uddalaka ! This is implied in Swamiji's da instructions !

2

Greatness of Renunciation

Swamiji was walking with Sadhaks after t evening Sat-sanga. He began to discuss wi the one nearby, Mr. K. B. Hira of Karac about the nature of people living in the wor and said, "You do not know ; Samnyasi will use their Kowpeen as a turban and turban as a Kowpeen. This is the nature o renounced man. One cannot understand t subtle nature of such people. For world people, it is nothing. If they are asked take a bucket of water from the Ganges, th will look this side and that side, and thin "What will people say ?". This is their narr mentality. Poor people ! The nature of renounced man is wonderful, marvellous !

3

Real Education

Ramesh is a good songster. He has go voice. Swamiji often encourages him to si and study Chaupais, etc. He has compos many songs on Swamiji, on nature, and t like. He finds pleasure in reciting them, s pecially in the presence of Swamiji. Rame is being encouraged by Swamiji every now a then in his career.

Many days passed. Ramesh still continu his singing habit. He would not read Gi He would not study Upanishads. He wou not do anything except sing or write a poe in Hindi. This is not Swamiji's method, Swamiji is not for one-sided development.

Swamiji was walking one day in the nig after evening Satsanga, followed by Rame and others. Instantaneously Swamiji caug hold of an opportunity to instruct and gui Ramesh in the right path. "O Ramesh ! Wh

this ? How many Gita Slokas do you know heart ? What songs have you learnt from ispiring Songs '? What ! mere singing not sufficient. It is nothing. You must ve. You must work hard. You must ease all people. You must read well, know ach and be wise !"

Swamiji's method is unique. His ways are ique. His behaviour is unique. He is a ique personality. He will encourage a ing and immediately hurl it to the ground as thing when compared to solid spiritual dhana and aspiration for Final Emancipa-on. This is the greatness of a sage !

4

On Spiritism

A mind-reader with his planchet came to anda Kutir. He would tell about and swer to the questions through the spirit of his departed daughter. He has got a pointer and he would make it directed to certain alphabets which when combined would form a sentence containing the answer required from the spirit. Swamiji invited the so-called medium and gave him all facilities. He called all from the Ashram and conducted a Kirtan even. When the performance was over, Swamiji told the medium, "What is this, Leave this habit. Do not meddle with spirits. You are not allowing the spirit to attain Liberation, and moreover, you are spoiling yourself. You will also become a spirit afterwards. Leave this habit, a bad habit ! Take to Japa and Kirtan of Bhagavan's Mantra and Name. Have aspiration for Moksha." This is another instance of the unique philosophy of the Swamiji. Absolute Liberation is the most supreme Ideal.

(To be continued).

FOOD-SHIP FOR THE STARVING

Sri Brahmachari Sridhar

Just a short while ago, when fierce warfare as raging on all over the Western hemisph-e, an equally terrible process was going on in dia though it was without gun-powder, amm-ition and soldiers etc. Without actual figh-ng and killing people were yet dying in thou-nds due to starvation, resulting from mal-stribution of food. India, the land of rivers d lakes, of fields and fruit-gardens, India ng known as one of the greatest of agricul-ral countries of the world where "anna-dana" recognised as most meritorious form of chari-was agonised with the pangs of acute starva-on. She had to cry for help and look for od from the hands of foreign nations. And u would have perhaps read in the newspapers a few months back news like "FOOD SHIPS RRIVE IN INDIA"..."INDONESIA TO END FOOD TO INDIA.....90,000 ns CANADIAN OATS ARRIVE IN KARA-HI.....etc." What great endeavours they ade for obtaining this food. How frantically ey tried, how many urgent representation ey made.

Now all this was about the acute necessity the physical body of man. All for the food this body which however, in spite of any antity of food that you may feed it with one y sooner or later perishes and goes to the st. You go on feeding it yet day by day it es on nearer and nearer to the grave. Where-as with regard to the more essential part of man the spiritual part, there is a far more widely prevalent starvation which is going on unheeded. Outside nations were required to help India to save her from physical starvation and death. The western world has become spiritually bankrupt due to its materialistic civilization and is reduced to a state of acute spiritual starvation. Famished for spiritual food the western nations are looking up eagerly to India to supply the spiritual food and save them from spiritual death. And what is India doing ? Is she living up to her reputation and sending over ton-loads of "Wisdom-grains" and spiritual nectar? They responded when we cried out but is India today justifying her time-honoured name of spiritual Mother of the world and giving it the milk of life-redeeming spirituality.

But the sight that greets us here in India is painful and deplorable. Instead of readily supplying the much needed spiritual sustenance to others, the very sons of India themselves are starving without it. And this starvation is more serious. Without gross food, man may manage to live for some time. But to go without spiritual food is extremely dangerous indeed. Jesus Christ said, "Man does not live by bread alone". Spiritual death is real death. And the regrettable point about this starvation is that it is not due to any dearth or

lack of such food but it is a case of "starvation amidst plenty". Spiritual food is there. But man refuses to eat it. He does not want to think of even accepting it when offered. Such unwillingness to take in the food that is so very direly needed by the inner system is directly the result of a disease. It is all due to the disease of worldliness and sensuality. This takes away the taste for all food.

This disease should be treated, the distaste for things spiritual removed and then food given. Nearly more than fifty years ago the great South Indian saint jyoti Ramalingam Swami lamented bitterly about this unwillingness with the significant words, "Kadai turandu vaittoom, kolvaar illai". We kept the shop open but buyers there are none.....It is upto every one of you to ensure that the present day saints too do not have such a complaint as voiced by Sri Ramalinga Swami. A total absence of ethics in public life, immoral-social life and the prevalence of rank disobedience and irresponsibility in individual and domestic life have all made the average man completely agnostic and unspiritual. He therefore wantonly rejects spiritual advice. He even aggressively attacks spiritual truths and principles and tries to disprove and to disgrace them. Thus his condition is even more serious than that of merely a starving man. For in addition to starvation he was also afflicted with the disease of a veiled deceptive atheism that went by the fashionable name of upto-date nationalism. He need food-ships and in addition Medicine-ships also. The DIVINE LIFE supplied both. It is a Food-ship and Medicine-ship in one.

Now today the DIVINE LIFE MAGAZINE has arrived amidst you all. It is a Divine Ship, a spiritual PUSHPAKA-VIMANAM that has flown across the Vindhya mountains into the South. It is loaded with Spiritual Food. Accept eagerly the food that it carries. Partake of it gladly. Grow and develop in spirituality. On the other hand even though the Food-ship arrive in the harbour, if the dock-gates are closed and locked then how will the food reach the starving home ? Even so, open up your hearts and minds if you wish to take in the food. Be receptive.

Every precious sentence in it is more than a whole ship of foreign food. That food appeases hunger but for a while, temporarily. And moreover when once it is partaken by man, it is finished. The FOOD brought in the DIVINE LIFE is like the golden bowl of the Pandavas, a perennial supp Thousands of people may read the same pa and yet it will be there for thousands m to read and fill themselves. A single copy the DIVINE LIFE left lying upon a readi room table will mean continuous food countless spiritually hungry people. A this food is such that if it is properly tak and assimilated will lead you into a realm eternal satisfaction for ever freed from t thraldom of this body with vexing deman of hunger and thirst.

Drink the valuable and extremely precio spiritual instructions in the magazine. Th make yourself eminently worthy fit and al to feed the spiritually hungry nations outsi India. By all your combined efforts, ma India live up to her title, Bharata-Mata, t Spiritual Mother of humanity.

If you have to achieve this, you have grow spiritually. The first condition necessa for such spiritual growth is harmony and lo If there is real harmony inside it is bound manifest itself outside too. Likewise ha monious externals are directly conducive inner peace too. They react thus upon ea other being mutually inter-dependent. On if there is sweet unity and concord, then tr love and goodwill prevails. GOD is LOV If you seek Him within the Heart, to enshri Him there, then the LOVE that HE IS shou permeate your entire being. There should no room whatsoever for discord and strife, fight between religion and religion, caste a caste, touchable and untouchable, Hindu a Muslim, Brahmin and non-brahmin, high a low are children of the one great family HUMANITY.

Try to feel this fact of unity. Manifest in each and every act of yours. Let your da to day thoughts, words and deeds be actuat and animated with this intense Bhav oneness. This positive divine force will p an end to all hatred and hostility thought Thus your heart and mind will be purifie and prepared for the reception of t spiritual food,. Else even as a disease digestive system fails to assimilate the be food given to it, you too will not bene by the spiritual food that is given to yo The eradication of undivine feelings a attitudes will enable you to profit by th spiritual milk and honey. Rise abov secularity. Grow divine. Enfold all in t warm embrace of Adhyatmic oneness. Ma the Divine Life Journal bring the life divi unto every home and unto every heart !

SWAMI SIVANANDA—HIS LIFE AND TEACHINGS

By Yogi Raj Hari Dickman

CHAPTER I.

Prayer.

Om Namo Bhagavate Vasudevaya.
Oh! Thou Flute Bearer of Brindavan! h Keshava, Thou hast played Thy flute ousands of years ago in the holy land of harata Varsha, and yet people even to-day eak of Thy flute and the enchanting melo- es Thou hast played on it.

But, Oh Master Musician, canst Thou play a vine song on this broken reed in praise of ıy lover and devotee, who though bearing e name of Siva, is a true incarnation of shnu, for he never destroys the world, has finite compassion and patience and is an holder of mankind. And yet when you look the smiling face of the benevolent Siva, He ys: Siva and Vishnu are one. There is only ıe without a second. 'Ekam eva advitiyam rahma'. Or hast thou forgotten the ancient aching of Rig Veda: Truth is one, wise en call it variously, 'Ekam Sat Vipra, ahudha Vedanti'. And He continues: "I ll never destroy thee, what I am intent to is to destroy thy ignorance and misery, so at thou mayest enjoy immortality, Bliss solute and obtain infinite wisdom. Om amah Sivaya! Om Namo Bhagavate asudevaya!

The purpose of writing this is to draw e attention of the world to the most sacred e of a unique Soul now living among us and ose grace knows no limits, no boundaries, colour prejudice, nor caste distinctions. r him there is no Hindu, nor Christian, no uslim, or Sikh or Buddhist, no Indian or uropean or American, but all are the Blessed mmortal Self.

It is therefore, I called him a Soul and not personality, for he, being a Sage in the truest nse of the word, has transcended the nits of human personality and shines in his istine glory as a mighty Soul, as a Mahatma, Mahapurusha.

India was never without her Saints, Sages d Yogis. Even to-day there are several ogis and Jnanis whose fame has crossed the ntiers of her Motherland and reached the ores of the Western hemisphere.

Swami Sivananda is a household name of odern India.

The Divine Life Centres are scattered all over India, where the teachings of the great Swami are taught and practised by his disciples and followers.

But not only in India, even in Europe, America and Africa the name of the great Swami is becoming more and more popular.

The purpose of writing this is to draw the attention of the world, to this living Saint and Sage, who is ever ready to push on and extend his helping hand to every sincere seeker after Truth by his advice, profound knowledge of the sacred lore and personal spiritual experiences.

Especially the European readers interested in the teachings of Yoga and Vedanta should not miss this rare opportunity and come in contact with this great Yogin of Himalayas.

If only a few souls would be inspired to make a deeper study of the Sage either by procuring his works, visiting his Ashram or by means of correspondence and thereby be lifted up spiritually and morally, then the aim of the author would be amply repaid.

My sincere thanks to the Swamis Sri Narayana, Sri Paramananda, Sri Visweswer ji and others who helped me to gather some interesting matter pertaining to the Life of the Saintly Sage of Himalayas.

CHAPTER II.

Birth and Boyhood.

Swami Sivananda known as Dr. Kuppuswami Aiyer in his Purva Asrama was born on the 8th September 1887, at Pattamadai, on the banks of the holy river Tamaraparni, in South India.

From the lives of great saints we learn that some of them were conscious of their Divine mission from the very childhood, while others became conscious of the Father's call only at a later period of their life.

Sri Ramana Maharshi of Tiruvannamalai, South India, displayed nothing extraordinary in his boyhood, when at the age of seventeen he suddenly felt a burning sensation in his body, accompanied by the thought that he is going to die.

This led him to think over the problem—who is it that is dying? And who is he himself in reality? This enquiry or Atma-Vichara

coupled with the practice of Maunam became his favourite and only method of Sadhana, which made him in course of time one of the greatest Jnanis of modern India.

Sri Shyamacharan Lahiri Mahasaya's life was quite uneventful till his 33rd year of age. He was rather of an agnostic turn of mind, when by the Master's touch the veil of Avidya (ignorance) was removed and by the practice of Kriya Yoga he ascended the highest summit of human evolution and became the famous Yogi Lahiri Mahasaya of Benares.

The seraphic poet and Vedic scholar of great repute, Sri Kavyakantha Ganapati Muni was dumb and afflicted with all sorts of disease, like enlarged spleen and liver and epileptic fits during his first five years of earthly existence, but was relieved of them in his sixth year by branding with red hot iron.

As though to make amends for the past dumbness, Sri Ganapati Muni exhibited marvellous powers of perception, attention, resource and recollection.

The prominent features of Sakhya Muni were in his teens those of a Kshtriya *viz.*, physical strength, chivalry and powers. Only as a grown up man he came to investigate the causes of human sufferings and became a Buddha.

On the other hand, there are souls who from the very childhood were conscious of their Divine Mission.

Sri Sankaracharya embraced Sannyasa at the age of seven.

Yogi Jnana Dev exhibited Yoga Siddhis even while being a child. So did Sri Krishna too.

Sri Ramakrishna Paramahamsa enjoyed the bliss of Samadhi in his earliest boyhood, rather in his childhood.

There is, however, no difference as regards the greatness of a Yogi or a saint as to whether he manifested his Divinity either in an early age, or at a later period of his earthly existence.

But for a devout disciple who wants to mould his character according to the patterns of his Guru, and who wants to follow in the footsteps of his Master, it is decidedly better if he can follow up the spiritual evolution of a soul who was conscious of his spiritual destiny from his very childhood and who made conscious efforts to unfold his latent Divinity through the succeeding phases of human life *viz.*, boyhood, youth and manhood.

In this respect the life of Sri Swan Sivananda is very useful for close study. He was an Adhyamtic fighter from his ver childhood and every youth can find a nob example for imitation, as to how to make li a success and yet not to be entangled in th meshes of worldly life, and how to use th very life as a means and a stepping stone f the highest spiritual evolution.

CHAPTER III.

Yet in order to do full justice to the Sain and Sages who did not exhibit their spiritu powers in their childhood or teens, I mu humbly admit that a close study of their liv too will disclose a spiritual under-current *e.* when the school-mates played their childi pranks with Venkata Rama (Sri Rama Maharshi), when he was asleep, he exhibited very meek character; quite different from th of his waking consciousness.

Yogi Lahiri Mahasaya used in his childho to sit in a Yogi's posture and burry his bod except his head in sand.

But now let us focus our entire attenti on the holy life of the Beacon Light Rikhikesh, His Holiness Sri 108 Swa Sivananda Saraswati.

Swami Sivananda, like other great spiritu luminaries was born in a very pious family.

His father P. S. Vengu Iyer was called Mahan or Maha Purusha (great soul) by t populace.

His mother, Parvati Ammal, was a wom with an equally devotional heart imbued w high spirituality. But not only his pare were great devotees, their ancestors were gr Bhaktas, Yogis and Sages. The foremost them was, no doubt, Sri Appaya Dikshit He was a versatile genius. Sri Appaya Dikshi is the author of more than a hundred Sansk works dealing with philosophy, Poetry a Rhetoric. Siddhanta Lesha and Parimala very valuable works on Vedanta Philosop His poems in praise of Lord Siva are in gr favour even to-day by Siva Bhaktas.

Sri Appaya Dikshitar once performed miracle of changing the Vishnu Murti into S Murti. He once visited in South India Tirupati temple. The Vaishnavas refused admission on pretext of his being a S Bhakta. Sri Appaya Dikshitar then chan the Vishnu image into Siva Murti by his Yo powers. The Mahant was much perplex granted admission, begged pardon and pra to Sri Appaya Dikhshitar to change the M again into Vishnu.

Swami Sivananda's uncle Appaya Sivam is also a great Sanskrit scholar. He has itten many philosophical books in Sanskrit. Swami Sivananda has two elder brothers o occupied very high positions in society. V. Veeraraghava Iyer was the personal sistant of the Raja of Ettiapuram and P. V. arama Iyer, B. A., was the Inspector of st Offices.

Swami Sivananda was born at a very spicious time on the 8th of September, 1887. The place of his birth, Pattamadai in South dia, on the banks of the sacred river mbaraparni, also known as Dakshina Ganga, very beautiful and lovely spot.

Swami Sivananda possessed as a boy a rvellous physique which he developed by tematic and strenuous exercises on parallel l vertical bars and other gymnastic rcises.

As his parents were of a very orthodox type Brahmins, they did not seem to be in favour such physical exercises. Therefore Swami ananda left his bed early at 3 A M. when his house were still sleeping and did his ysical exercises.

He was obedient to his parents and teachers. But he was not timid or shy and had no fear from persons who held the reins of power. It is therefore that he was asked to deliver reception addresses to mighty potentates on railway stations and other places. Swami Sivananda was not much inclined at this period of his life towards the practice of Japa, but he listened with rapt attention to discourses of Bhagavadgita and watched with great interest the ceremonial worship (Pooja) of his father.

Just as nowadays the Swami keeps several note-books, wherein he records his spiritual experiences, sublime thoughts etc., so the student Kuppuswami Iyer kept his note-book where he recorded every important experiment, or thought expressed by the professors.

It is therefore no wonder that he was much beloved by his professors and was taken by them in confidence and engaged as their assistant.

So, after finishing his medical studies Dr. Kuppuswami Iyer was quite familiar with the secrets of medical science and was an able physician and surgeon from the very start of his medical career.

DIVINE LIFE CHILDREN

Sri Swami Sivananda

ssed Divine Children !

Greetings and good wishes. You remember t in the month of April I told you all ut the New Year and how you should all ome quite NEW and GOOD and ACTIVE ? ave you many valuable secrets about how are to become changed persons filled with hness and friendliness. I gave you EIGHT INTS to follow. Now, how many of them e you followed carefully ? What improve- nt do you find in yourself ? Do you feel e happy ? Surely you must. April, May June—well it is three months or a quarter r past. In this period how much have grown in GOODNESS ? How much her you have proceeded on the path of improvement ? What is your progress ? n asking all this because I know you must e progressed. Do you not see how every- ng in nature progresses and grows with the sage of time. See the flower-plant in your den has grown and has borne flowers. The n in the fields too has increased a great deal. e you grown in virtue and increased your d habits ?

What are the signs of growth ? I will tell you. Take a plant as an example. It becomes bigger. Its branches reach out longer. The plant is taller and flowers have appeared upon it. So in size, in height and in parts there is increase. Its branches are able to reach places it was formerly unable to reach. Suppose the plant could see, then due to greater height it could see more things than before. Its knowledge would therefore increase. Thus you see more knowledge greater height and size and more things like flowers etc. appear with progress. Have you all noted these things in yourself ? Have you learnt something new ? Have you increased in knowledge ? Can you now see and understand things that you could not before ? The plant has developed flowers ; have you developed some new, additional virtue or good habit ? Think well.

Moreover by growth one grows stronger too. You too should have become stronger in your resolutions to stick to your new habits and way of living.

You must have become stronger in your goodness, your boldness, courage, cheerfulness and friendliness. Also in your sharing and giving spirit. Strong in TRUTH, in DUTY and in PUNCTUALITY. If you have, then you are surely progressing. You are advancing rapidly. You will surely become a great man. You have a glorious future.

But if you are not then you have failed to make the proper use of a grand, fresh new year that God has given you. You must at once make up for this lapse. Come on now. Hurry up and catch up with those who have already progressed. You can still make good by being sharp and active. I will tell you a secret. The strength and quickness to have rapid progress can be got by everyone of you. How? Directly from GOD. HE is the source of all strength and the fountain of all Wisdom. Pray to HIM daily with system and regularity. Take His sweet Divine Name without fail. Worship His picture with a few flowers or an agar-batti (incense stick). Sing the Kirtan of His Name. Then you will see that He gives you the strength necessary for quick progress. He will teach you intelligent methods of improving yourselves and getting success in all your works. HE will give y courage and cheerfulness too. This is a secr which all great men and saints knew and th they became good, great and famous. Ev kings bowed down to them. I got t secret when I was just a young boy like y and it helped me. O how very much I cann tell! Mahatma Gandhi also knows this sec and that is why all people love him and ad him as a Mahatma i. e. a great soul. knows how to get strength from God. does this through regular daily PRAYER a by taking the name of God. He does n miss his prayer even for a single day wherev he may be. Bear this point well in min Start regular daily prayer to God from toda Never fail even a single day. Also form practice of repeating His Divine Name a fix number of times daily morning and eveni and also several times in the day wherev you are. See the wonderful strength y gain from it. See how rapidly you progre Through prayer and the Divine Name beco successful, strong, good and happy. T this secret to all your friends also. Mark t progress in all.

PEACE, PLENTY AND PROSPERITY

Sri Swami Sivananda

17. THE CAUSE FOR BONDAGE AND RELEASE

The mind is the cause for bondage and release. A mind that is filled with passion and attached to its dear objects, leads to bondage. A mind that is filled with Sattva, leads to emancipation. He alone who has identified himself with the body is greedy after sense-pleasure. How can one devoid of body-idea be greedy and consequently miserable? The tendency to think on sense objects is indeed the cause for bondage or transmigration. Moksha means nothing but the annihilation of the impurities of the mind. The mind becomes pure when all the desires and fears are purged off.

Rigorously train the mind to remain unshaken in the midst of dissipation and distractions. You must always strive to remain balanced in cesure and praise, in honour and dishonour, in pleasure and pain, in happiness and distress. Therein indeed lies the success in your sadhna.

May you attain mastery over the mind. May true intuition dawn in you!

18. THE LAW OF KARMA

All the phenomena of nature are govern by one infallible law, the law of causatio the law of Karma. It is this law that kee up the inner harmony and logical order the universe. No phenomenon can esca from the operation of this mighty law.

Any action is bound to react upon wi equal force and effect. If you do some go to another man, you are really helping you self. Because there is naught else but t all-pervading Self. Your virtuous actio will react upon you with good effects. will bring you joy and happiness. Yo wrong, unjust actions will react upon y with bad, miserable effect. It will bring y sorrow, grief and affliction.

Therefore, always do good to others. Le a righteous life. Never hurt others. Be ki to all. Live to do good to others. Yo life will be blessed.

19. PRARABDHA AND PURUSHARTHA

Prarabdha and Purushartha are identic Prarabdha is indeed the Purushartha of t

evious life. It is an unending chain. Right ertion always gives you a good harvest of ppy result. Mere resignation to Prarabdha oduces fatalism in man, which is by far the orst enemy of spiritual growth. Such a signation weakens him considerably, will-ower takes leave of him.

Throughout the Yoga Vasishta you will nd the ringing note that man can attain nmortality only by Purushartha. Prarabdha the body and its associates which man rries over from one birth to another. Man n never remain without performing action. et this action be in the right direction and ithout expectation of fruits. If you are ling, you must do Purushartha: you must ke medicine. Leave the results to Prarabdha. there is right exertion, no ill will befall ee; and you have the Lord's emphatic ssurance in this behalf. (Gita: VI. 40).

20. THE WORST TAINT.

The taint of the body is laziness. The taint the watchman is negligence. The taint of donor is miserliness. The taint of woman unchastity. The taint of a disciple is ithlessness. The taint of a king is injustice. ut there is a taint worse than all these ints. That is ingorance of one's essential ature, the greatest taint. Throw off this int and become taintless.

Recall again your Divine nature—ever-awakened, ever-shining, luminous spirit. Regenerate yourself through spiritual unfoldments. Strive to be an ideal man. The humanity is ailing to-day with innumerable contagious wounds. The cycle of darkness and degeneracy has reached its nadir. Come now. Arise, awake and step up towards the zenith of perfection that awaits you.

21. THE BEST TEACHER.

Life on earth is a great school for wisdom and realization of the Self. God is the unseen teacher who through his great sons, through nature herself, teaches man the secret and source of the attainment of eternal bliss. This universe is a vast examination Hall. Man has to learn many things in this world. If he passes here the gate of temptations, the Life Immortal will be open to Him.

Reject everything that stand in the way of your spiritual progress. Make yourself worthy of receiving the Divine Grace through regular Sadhana. Be optimistic. Be waiting patiently, Persevere in Sadhana. One day or other, thy life will be illumined by the grace of the Lord.

Righteousness is your best companion of life. Truth and non-injury are its brothers. Desirelessness and dispassion are the kernel of a pure heart. Make friendship with these and reach the illimitable domain of eternal bliss and perennial peace.

HOW THE WESTERNERS PRACTISE YOGA

ction I — *Practice of Yoga*

SPIRIT OF UNIVERSAL ONENESS

Mexico, D. F.
February 11th, 1937.

ear Brother,

Many thanks for sending me your second nual report and other tracts and pamphlets. ou may consider me as a member of your ciety, as I earnestly adhere to its aims and jects. I wish great success to the Divine fe Society.

I have also felt something of your meditation the morning in the corresponding hours of is longitude, as in spirit there is universal neness.

I shall do my best to follow your instructions Yogic practices. I am very much interested om many years in Yoga. I am also striving apply Karma Yoga teachings to the various pects of my activity.

As you know, I am now actively engaged for a world-language which will be at the same time a synthesis of all existing efforts and an expression of the Divine Plan for a World-language. I am confident, your spiritual help and sympathy and special blessings would undoubtedly be most helpful, for this which I feel my special God-given work.

I will read with great pleasure anything which may be sent to me. Please enrol me as a subscriber of the "Divine Life" magazine. I shall also be very glad to send you regularly my publications.

Fraternally yours,
(Sd.) ALDO LAVAGNINI,
Association Electica Universal.

NECESSITY OF PROPER KNOWLEDGE IN YOGA

Geneva Chapel,
Switzerland,
August 15th, 1938.

Dear Sir,

I was very much interested in the announcement given in the 'Science of Thought Review' in its July issue that you have been so good as to present them, free of charge, a copy of "Practice of Yoga" and "Inner Yogic Discipline". I have been deeply interested in studying Eastern Philosophy as found in the Vedas, Bhagavad Gita, Uttara Gita and other ancient Oriental books of profound wisdom, and I have now almost completed a book on the subject which has occupied my attention during the past ten years of intense study.

I am strongly in favour of Yogic practices. But the West is still very much materialistically inclined, and much care has to be taken in putting forward the correct spiritual ideas which, in case of certain people, may lead to lack of balance in their judgment and misunderstanding. I advocate, therefore, intense careful study and practice of Yoga, but I am much against attempts made by persons who are not under the direct observation of Yogis, well-skilled in practice. I regret to say that already there are some signs of unscrupulous people seeking to make money out of the false profession of Yogic powers.

Yours very truly,
(Sd.) P. A. SKIPWITH, (Colonel)

PRACTICE OF RAJA YOGA.

Warsaw, Poland,
24th January, 1939.

Dear Swami,

I am sure that at the first moment when you read this letter, my name will remind nothing to you. Therefore, in order to help your memory, I wish to remind you that I have had the opportunity to meet you at several meetings organised by you at Srinagar (Kashmere), where you were lecturing when I was a guest of the President of Arya Samaj in summer of 1935.

I am sorry that I was then unable to avail your kind invitation to visit you at Rishikesh but at that time quite unexpectedly I had to leave for China and Siam, and owing to the very short time before my departure, I was unable to pay you a visit for which I have always regretted afterwards. However, I do hope that this opportunity will be still given to me in future.

Lately I have read a note in some occult magazine; concerning the Yoga Institute founded by you at Rishikesh. As since 30 years I have been steadily working in the same direction (Raja Yoga of Patanjali), I should be very glad to come into closer contact with you and to get from you some information concerning the activities of this institute.

Of course, I wish to be understood, that all the conditions which are considered as essential for Yoga practice as Ahimsa, Satyam, Brahmacharya and so on have been strictly fulfilled by me during many years. Here I have around me a group of people of different planes of consciousness who are working in the Yoga direction.

Please be good enough to give me also, if possible, some instructions which would help me in the work of bringing my consciousness to the higher level.

I shall be deeply grateful to you, dear Swami, if you will take interest in this letter and will find time to keep up a constant contact with me through correspondence. I send you my photo for the purpose of easier recognition. Asking you to accept my hearty thanks in advance.

I remain, dear Swami, Yours sincerely,
Dr. Tamasz Burgan M. D.

SRIMAD BHAGAVAD GITA

Copies of parts III, IV, VI of the Srimad Bhagavad Gita in English containing chapters 7 to 12 and 16 to 18 with text, translation and commentary from the pen of Sri Swamiji Sivanandaji Maharaj are available for distribution. Those who send postage stamps worth eight annas towards forwardidg charges will get them free.

Secretary,
Divine Life Society.

PRACTICAL AIDS TO SOUND SLEEP

Sri Swami Sivananda

1. Give up the worrying habit. Worry wly undermines the vital force. He who rries cannot sleep. Rely in God. Take re-ge in Him, His name and grace. Be regu- in your prayer and meditation The worr-ig habit will vanish. You will have good, reshing sleep.

2. Be cheerful. Smile always. Do Kirtan. ig Lord's praise. All worries will take to eir heels. You will sleep well.

3. Use light bed-clothes. Do not cover urself with too many blankets. Heavy blan-ts will disturb your sleep.

4. Do not take any drugs to induce sleep. drug habit will be formed. Thirty drops of ium may give you a little sleep on the first y. Even half bottle will not produce even oit of sleep after some days. Drugs produce pression. Try to get sleep by natural meth-s.

5. Give up over-loading the stomach. Let ur diet be light and easily digestible. Indi-stion is another-cause for sleeplessness. Fini- your evening meal at 5 p.m. Let it be some ilk and fruits only. Do not take anything night. You will have good sleep.

6. Relax your body and mind completely. eep is bound to come to you.

7. Give up heated debates and unnecessary guments and discussions. Keep your temper nder control.

8. Abandon tea and coffee entirely. They nnecessarily stimulate the cells of the brain nd the nerves.

9. Do not read novels ghost stories, thrill-s, murder yarns and sensational literature. hey will excite your nerves.

10. Do not take stimulants of any kind. ive up liquors, Ganjah, opium etc.

11. Do not do any intense brain work be-re retiring to bed.

12. Avoid mental flurry or agitation. Try remain calm always. Control the emotions. ontrol anger.

13. Do not take exciting foodstuffs, hot rries, chutnies, too much chillies, tamarind. et your food be bland and quite simple. Take ore of milk and fruits.

14. Take oil bath just before retiring to ed or hot mustard foot bath.

15. If you wake up do not bother to find ut what the time is. To look at the watch ill be to make you anxious.

16. Do not keep any light in the room. If you cannot sleep without light, then use a green chimny.

17. Apply a little Brahmi-amlaka oil on the head just before retiring to bed.

18. Take a cup of hot Horlick's malted milk just before retiring to bed.

19. Do a little Japa, prayer and meditation just before going to bed. Study some elevating sacred books like Gita, Yoga Vasistha, Upanishadas, Bhagavat, Koran, Bible etc.

20. Give this suggestion to the mind "O mind! You have done everything. You have obtained everything. You have got everything. Do not worry about anything. You have nothing more to do or get. Be at perfect ease. Meditate. This world is unreal. It is full of pains". This will give you perfect restful sleep and free the mind of all worries.

21. Reduce your wants. Annihilate all desires and cravings. Talk a little. Do not mix much. Do not fatigue yourself through over work. Sleep alone. Have a brisk walk in the evening.

22. Develop your will. Cultivate self-control. You can sleep at your will like Napolean and Gandhiji at any time, at any place, and get up at any time you like.

23. If your nerves and brain are weak strengthen and energise them through the practice of mild Pranayama with OM japa. Take a beverage made up of almonds, brahmi leaves sugar candy and powdered black-pepper in the early morning. Take Brahmi ghrta (ghee) or Huxley's Nervigour Syrup.

24. Take a dose of Sanatogen at night just before retiring to bed. You will have good sleep. You can take another dose in the early morning. Take it with milk.

25. Lie down quietly, relaxed in mind and body. This will give you as much recuperation as sleep itself. A little silent meditation also will give you perfect rest.

26. Put two teaspoonsful of mustard powder in the basin of hot water. Sit on a chair or stool. Keep the legs in the water for 15 or 20 minutes. Then take the feet out of the water. Wipe this with a dry towel and put on stockings. This will give you sound sleep. This is useful in head-ache, vertigo, rheumatism, fever etc. This is used for the feet to check colds.

AN IDEAL GRAHASTHA SADHAK

Sri Swami Sivananda

Even in the busy world there are very good Sadhaks who do more rigorous Sadhana than the whole-timed Sannyasins of Rishikesh or Uttarakashi or Benares. Here is one man "Sri Y....."

Sri 'Y' is a big officer in the Military. He is a Hindustani. He was born in the United Provinces. He had his military education in England. He is pious and religious-minded. Not only this. He practises regular and serious meditation. He practises Asans.

He visited this Ashram and stayed for some days. He himself carried his bedding on his shoulders up the hill. He refused to accept the services of the inmates or the servants. See how self-reliant and humble he is.

He puts on a very simple dress. He wears a Khaddar shirt woven by his wife. Any one will take him for an ordinary soldier only. He freely moves with all. He has not the feeling of any superiority complex. He is simple and humble. We sent food to his Kutir. He declined to accept it. He came down and sat in the dining-hall, with others and ate ordinary food. He said "I am a Sadhak. I have come here to learn and discipline myself. I do not want even a bit of any special treatment or any special seat. He himself carried his pot of water on his shoulders up the hill.

He gets up at Brahmamuhurta 4 a. m. and practises meditation. He is able to enter into deep meditation. He gets himself absorbed in contemplation. No external sounds can disturb him. In the evening he sits on the bank of the Ganges and meditates. He never wastes even a single minute. Meditatio is the food for him.

In the society he does not mix much, wi people. He never goes to the club. H sticks to his daily spiritual routine tenacious! He has outgrown some of the society rul and conventions. This should be. He is n afraid of public opinion.

On one occasion there was a scavenge strike. He himself cleansed the latrine. H wife also assisted him. He is a man of sel reliance and high ideals and noble principles.

He is very fond of serving the poor. H opened a free school in his native place. H will soon open a charitable dispensary also.

People of the world generally complai "We have no time to practise any meditation We are very busy. Household affairs an office work take away all our time. We ge tired when we come to our house. We canno do any Japa. This is only lame excuse. Her is a very busy man with very responsibl work. He is the President of some selectio Board. He has multifarious work and ye how regular and keen he is in his spiritua practices. Friends ! follow his example an tread the path of Yoga in right earnest Where there is a will there is a way. God is a question of supply and demand. Do you want God ? Are you thirsty for His Darshan ? I there is a demand, the supply will soon come Rise above petty things of this evanescen world. Have faith and aspiration. You wil be able to do rigorous Sadhana. You wil soon attain God-realisation.

Glory to such Sadhaks ! May Lord bless them all !

NEWS AND NOTES

Guru Poornima or Sri Vyasa Pooja was celebrated at the Sivanandashram on the 3rd July with great enthusiasm. There was special prayers, Japa meditation and hymns at 4 a. m. From 8 a. m. to 12 noon there was a grand worship of all Brahma Vidya Gurus and study of Brahma Sutras. The function was attended by many local visitors apart from the resident sadhaks and pilgrims. All the sadhaks paid their due homage on this sacred occasion to Sri Swamiji Sivanandaji Maharaj before commencing the worship as usual at his Kutir. In the noon there was a sumptuous feeding of Mahatmas and Sadhaks. There were very learned lectures on the importance of Guru Bhakti, lives of great Mahatmas. The life of Sri Vyasa was read out and special Archana and Prasad was offered to the Brahma Vidya Gurus. The function came to a happy conclusion at 10 p. m.

The Ashram is vibrating with the preparations for the Diamond Jubilee. Efforts are being made to complete the works on hand *viz.*, the Viswakalyana Yajnashala and Kutirs, to commemorate the Diamond Jubilee of Sri Swami Sivanandaji Maharaj.

DIAMOND JUBILEE MESSAGE

Children of Atmic Diamond !

There is a living, unchanging, eternal Consciousness that underlies all names and forms, and that holds all together. That is God or Brahman.

God is the end of all actions and movements. He is the end of all Sadhanas, Yoga practices and meditation. Seek Him. Realize Him. Only then you can be perfect and free.

Your sole business of life is to attain God-realization. All else is useless and worthless.

You need neither art nor science for attaining God-realization, but faith, purity and devotion.

Strengthen your faith through Satsang or association with the wise and the study of sacred scriptures. Persevere in your Sadhana. Look upon the world as a mirage or a fleeting lightning or a shadow. Lead a life of selfless service, renunciation, dispassion, prayer and meditation.

Cultivate a melting heart, a giving hand, kindly speech, equal vision and impartial attitude.

You will soon attain God-realization.

May Lord bless you all with health, long life, peace, prosperity and final beatitude or Moksha-Diamond !

OM TAT SAT.

—*Swami Sivananda*

THE DIVINE LIFE SOCIETY **RIKHIKESH,**
ANANDA KUTIR, 15TH JULY 1947

THE DIAMOND JUBILEE FUND

Following is the list of the contributions received till date for the Diamond Jubilee Fund (exclusive of the amounts received less than Rs. 100 and the month by regular donations sent by Sri R. Ramakrishna Karachi (Rs. 15) and R. S. Bihari Lal of Sriganganagar (Rs. 10)

	Rs.
Messrs. New Embroidery Mills, Amritsar	1000
Sri Manu Subedar, M. L. A. (Central)	100
Mrs. Draupadi Wadhwa, Allahabad	100
Sri P. M. Pandya, Upleta	101
,, D. L. S. Branch Baherin (1st instalment)	200
,, L. Mukhund Lal, Braham	101
,, Laxmi Sahai, Balangir	100
,, T. Venkatarama Iya, Pallipet	100
,, Tan Yun Shan, Santiniketan	100
,, Mrs. Sivanandam Thambiah, Colombo	502
,, Mrs. R. Lall, Dhanbad	200
,, H. M Mehta, Bombay	317
,, Umakant Shukla, Hajipur	100
,, S. Rodrigo, Alubomulla (Ceylon)	100
,, H. H Maharaja of Ettayapuram	100
,, Dr. Miss Kamala T. Korke, Shegaon	100
,, R. B. Rrijhumal T. Thadani Hyderabad (Sind)	100

Secretary.

Regd. No. A-94.

THE DIAMOND JUBILEE CELEBRATIONS

OF

SRI SWAMI SIVANANDA JI

As monuments for commemorating the Diamond Jubilee of Sri Swami Sivanandaji Maharaj, the following construction works have been undertaken :

(1) **Viswa-kalyana Yagna-shala** for performing regular Havans for the peace and prosperity of the world.

(2) **Pukka Steps** to Lord Viswanath Mandir from the Ganges for the benefit of the visitors, Sadhaks and thousands of pilgrims.

(3) **A Bathing Ghat** on the Ganges Bank : highly suitable also for performing Anushtan, Japa, meditation and Pooja and Sankirtan.

It is proposed to undertake the following items if sufficient support comes from the public :—

(1) **A Guest House** : for the visitors and aspirants who come from outstations for Sadhana.

(2) A Building for the Primary School with accommodation for resident scholars.

(3) Fixing up a Diesel Engine and Pump for supplying water to the Mandir, Bhajan Hall, School Annakshetra and all Kutirs of the Ashram.

(4) A separate building for the Charitable Dispensary with arrangements for at least 20 beds for the use of the Sadhus and Sadhaks.

(5) Mass spiritual awakening by publication of pamphlets and leaflets in all the languages for free distribution and establishing Yoga centres and Libraries in important places of the country.

To celebrate the Diamond Jubilee in a befitting scale and carrying out the above memorials, a D. J. FUND has been opened. All are earnestly requested to send their contributions at an early date so as to enable us to complete the above in time.

ANANDA KUTIR POST,
RIKHIKESH.
Dt. Dehra Dun (U. P.)

Secretary,
DIVINE LIFE SOCIETY.